



THE
WEDDING
Garment.

R o m. 13. 14.

Put yee on the Lorde Iesus
Christ.

By H. Smith.



A T
London printed.
1591.



To the Reader.

TO controll those false copies of
*this Sermon, which were printed with
out my knowledge, (patched as it seemeth
out of some borrowed notes, and to stoppe
the Printing of it againe without my cor-
rections, as it was intended, because they
had got it licenced before, although utter-
lye unwilling for some respects to haue it
published, which made me withstand their
importunity so long, yet seeing more in-
conuenience then I thought of, I suffered
that which I could not hinder. And now
hoping that it is Gods will to profit some
by it, as Iaakob parted from Benia-
min, so that which must be, let
be, and the Lord giue thee
a blessing with it.*

(.)



The VVedding Garment.

R O M. 13. 14.

Put yee on the Lord Iesus Christ.



Haue chosen a Text
which is the sum of
the Bible . For all
Scripture runeth vp-
on Christ like the ti-
tle of a book, because

Christ is the *Alpha* and *Omega*, the *Reue. 1. 8.*
beginning & the end of mans salua-
tion, therefore he is figured in the law
foretold in the Prophets, and fulfil-
led in the Gospel. Some places point
to his Diuinitie, some to his huma-
nitie, some to his kingdome, some to
his Priesthood, some to his Prophe-
cie, some to his conception, some to
his birth, some to his life, some to his
miracles, some to his passion, some to
his resurrection, some to his Ascen-

tion, some to his glorification, all
 pointe vnto the Sauour like Iohn
 Baptist, when he said, *This is the Lamb*
of God, which taketh away the sinnes of the
world. Therefore learne Christ, and
 learne all.

Now to teach vs howe wee should
 feare, and howe wee should loue,
 and how we should feare, and how we
 should belecue, and howe we should
 followe Christ, that wee may knowe
 when we haue learned him. The A-
 postle saith, *Put ye on the Lord Iesus*
Christ: as though this word did con-
 taine all our dueties vnto Christ, *To*
put him on, (which seems to be the le-
 uell of this phrase, if you marke how
 it cometh in) for before Paul saith,
Cast away the woorkes of darkenes, and put
on the armour of light. Then he nameth
 the woorkes of darkenesse, which wee
 should cast off: viz. gluttonie, drun-
 kennesse, strife, enuie, chambring,
 wantonnes, after hee nameth the ar-
 mour of light, which we should put
 on, and calleth it by the name of the
 giaer, *The Lord Iesus Christ.* In steed
 of

Garment.

5

of gluttony, and drunkenness, and
strife, and enuie, and chambering,
and wantonness, and other p'thes
the Deuill, wherewith man clothed
himselfe as with a Garment. The A-
postle giueth him another garment,
which hee calleth Iesus Christ: hee
dooth not oppose vertue to vice, as
one would thinke when he had said,
Cast off g'uttonie, hee should haue
saide, Put on sobrietie: when hee
had saide, Cast off wantonness, hee
should haue said, Put on continen-
cie. When he had said, Cast off enuie
he should haue said, Put on loue: but
instead of all vertues, he commen-
deth the example of Christ for eue-
ry vertue, and opposeth it to euery
vice, as if he should say, Hee which
thinketh onely to followe Christ,
needeth not bee lead by the hand
from vertue to vertue, but his
example will teache him what hee
shall followe, and what hee shall
flee, better then all precepts in the
worlde.

*Psal. 109.
18.*

Therefore this is the best thought in

A 3

euery

*1. Cor. 1. 30.**Mat. 11. 29**Mar. 10. 21*

euery action for a man to think, what Christ would do, which was made not onely redemption and saluation to saue vs, but wisdom and example to guide vs. Therefore hee saith, *Learne of me and follow me*, as though we should thinke before we speake, whether hee would speake so, and consider before we doo, whether he would do, and do all by his example as the scholler writeth by his copie, or elswe do not learne of him, but of our selues, and then we go awrye, like a Childe which scribbleth without a rule. If thou resoluest to speak, and doe no otherwise then Christ would speake and doo himselfe, thou shalt be sure to doo all things well, because thou followest a straight patterne. Therefore studie what this meaneth. *To put on Christ*. It is a straunge speeche, and a straunge garment; they which cannot tell like *Nichodemus*, what Christ meaneth when he saith, that we must be borne againe, cannot tell what *Paule* meaneth when hee saith, *Put on Christ*:

as if one man should put on another. I thinke many heere may goe to the Apostle, as the Apostle wente to Christ, and aske. What is the parable? This phrase is read in none but *Luke. 1. 9.*
Gal. 3. 27. *Paul*, which hath written most of Iustification by Christ: and therefore hee vseth all phrases to expresse how wee should applye Christ vnto vs, and in no tearmes he hath shewed it more liuely then in this phrase, *Put on Christ*. For it signifieth that Christ dooth couer vs like a Garment, and defende vs like an armour. He hideth our vnrighteousnesse with his righteousnesse, he couereth our disobedience with his obedience, he shadoweth our death with his death, that the wrath of GOD cannot spie vs, iudgement cannot spie vs, the curse cannot see vs, for the garment which couereth and hideth vs. But as *Iacob* got the blessing in the name and apparell of *Esau* his elder brother: so in the name and apparrell of Christ our elder Brother, we receiue the blessing,
 and

and are receiued into fauoure like
 Christ himſelfe. For God ſaith not,
 This is my beloued Sonne which
 pleaſeth me, but *In whom I am pleaſed*:
Mat 3.17 meaning, that not onely Chriſt pleaſeth
 GOD, but wee pleaſe God in
 Chriſt, *For Chriſt is our head*. There-
 fore as one looking in the face of a
 man doth like him ſtraight if he like
 his face: ſo God beholding vs in the
 face of Chriſt, dooth loue vs ſtraight,
 becauſe the face dooth pleaſe him:
 But Chriſt is not our head, vneſſe
 we be his members: Chriſt is not our
 Garment vneſſe wee put him on: as
 Chriſt did put on our garment, when
 he cloathed himſelfe with our fleſhe
 and tooke our infirmities, and bore
 our curſe: ſo we muſt put on his gar-
 ment, that is his righteousneſſe, his
 merites, and his death, which is as
 ſtrange a veſture to vs, as our fleſhe
 was to him, and much adoe we haue
 to put it on, and when it is on, there
 is great cunning to weare it cleanlye
 and comely from ſoiling and reu-
 ting, that ſuch a precious Garment
 be

*Reve. 3. 4**Matt 22. 11**Mat. 7. 23*

be not taken from vs againe. Therefore many seeme to weare this Garment which shall bee thrust from the basket. because they weare it not : as those which will say when the Lorde shall come to iudgement , *Wee haue seene thee in our streetes , wee haue heard thee in our Sinagoges , we haue prophesied , we haue cast out devils , wee haue wrought miracles by thy name :* as though if any had put him on, or borne his markes, they were the men which were marked like his seruants, therefore who but they shall enter into Heauen? Yet Christ saith, *I know you not,* there is their rewarde, *I knowe you not,* as if he should aunswer, you weare not my Liuerie , you beare not my Cognisance for all your shewes, therefore departe from mee : so hee put them off , because they had not put him on :

Luk. 13. 26.

Luk. 13. 27

For though they had seene his person , and hearde of his vertues , yet they had not faithe to applye hys mercies , his merites , his death and his righteousnesse
vnto

vnto them, without which no man can put on Christ nor weare him. Faith is the hand which putteth him on. Faith taketh first his righteousness and couereth hir vnrighteousnes, then she taketh his obedience, and couereth hir disobedience, then shee taketh his patience, and couereth hir impatiencie, then she taketh his temperance, and couereth hir intemperancy, then she taketh his continencie, and couereth her incontinencie, then she taketh his constancie, and couereth her inconstancie: then she taketh his faith, and couereth her diffidence: then she taketh his humilitie, & couereth her pride: then shee taketh his loue, and couereth her rancour. And so taketh one roabe after another, and tricketh her selfe vntill shee haue put on Iesus Christ, that is. vntill shee appeare in the sight of God, like Iesus Christ, clothed with his merits and graces: that God hath no power to be angry with her, because shee commeth so like his Sonne. This is to put on Iesus

fus Christ, as you shall see more liue-
 ly, when you haue taken a view of the
 garmēt, for we are to speak of Christ
 the Garment, and of our putting it
 on. There be many fashions of appar-
 rell, but they are too light, or too hea-
 uie, or too sad, or too course, or too stale,
 and all weare out. At last the Apostle
 found a fashion, that surpasseth them
 all: it is neuer out of fashion, meete
 for all seasons, fitte for all persons, &
 and such a profitable weede, that the
 more it is worne, the fresher it is.
 What fashion haue you seene com-
 parable to this? It is not like the
 clothes of Dauids Ambassadours, *2. Sam. 10.*
 which couered their vpper parts, but *4.*
 not their lower parts: nor like Sauls
 armour, which tired Dauid when he *1. Sam. 17.*
 should fight with it. Nor like the *29.*
 counterfait of *Ieroboams* Wife, which *2. King. 14*
 disguised her selfe to go vnknowne: *2.*
 nor like to the old rags of the *Gibeo-*
nites, which deceiued *Iosua*, nor like
 the paultry sute of *Michah*, which he
 gaue once a yeare to his Leuite, nor
 like the gluttons flaunt, which ietted
 in

in Purple euerye daye, nor like the
Mat. 11. 8. light cloathes which Christ saide are
Luk. 16. 19. in kings Courts, and make them lighter
Exod. 28. that weare them. But it is like the
 21. Garment of the high Priest, which
 had all the names of the Tribes of
 Israell written vpon his brest: so all
 the names of the faithfull are written
 in the brest of Christ, and registred
Mal. 3. 16. in the booke of his merites: it is like
2. Kin. 2. 8. *Elias* Mantell which devided the waters:
 So hee diuideth our sinnes and
 punishments, that they which are clothed
 with Christ, are armed both against
 sinne and death. It is like the
Deu. 26. 5. Garments of the Israelites in the wilderness,
 which did not weare: fortie yeeres
 together, they wandered in the deserte,
 and yet sayth *Moyse*, their shooes were
 not worne, but their apparrell was as
 when they came out of Egypt: So the
 righteousness of Christ dooth last for
 euer, and his mercies are neuer worne
 out. As *Mardocheus* stined in the kings
 robes before the people: So and more
 glorious are the faithfull in the robes of
 Christ

Christ before God . When Christ was transfigured vpon the Mounte.

Mat. saith, that his face shined like the Sunne , and his cloathes were as white as the light : So when we are transfigured into the Image of Christ we shall shine before other men like lights : and therefore Christs Disciples are called *Lighes*, because they were clothed with light, and shined to the world.

Psal.136.8.

Mat.5.14

Solomon was not so glorious in all his royaltie , nor the Lillies which are brauer then *Salomon* , as hee which is clothed with Christ, because the apparrell vpon him is better then all the worlde about him. Therefore if *Dauid* sayde , *Weepe yee daughters of Israell for Saul which clothed yee in purple*: I may say, reioyce ye daughters of *Israell*, for Christ which hath clothed you with righteousnesse, as it were with a vesture, before you come to the banquet.

Mat.6.29.

1.Sam.1.14

This is the wedding Garmente without which no man canne feast with the Lord . This Garment is called

Mat.22.12

led

- Ephe. 9. 11.* led an Armour, because it defendeth vs frō al the assaults of the deuill the flesh the world, the heate of persecutiō, & the cold of defeñtiō. This garment is called Light, because it is the beautie & glorie of thē which weare it. This Garment is caled a Kingdom, because none but Kings do weare it that is, they are inthroned in the kingdome of Christ, & made Kings ouer the world, the flesh & Sathan: which weare this garment, like the haire of *Jude. 16. 6.* Sampson which while he wore, he was like a King, and all his enemies had no power to hurt him.

This Garment *Paul* hath sent vnto you, to go before the king of heauen and earth, a holy Garment, a royal Garment, an immaculate Garmēt, *Rom. 5. 1.* an euerlasting Garment: a Garment *Rom. 14. 17* whereof euerie hem is peace of conscience, euerie pleat is ioy in the holy Ghost, euerie stitch is the remission of some sin, and saueth him which weareth it. If she which touched the hem of Christes garment was healed, he which weareth Christ himselfe, shall not

not hee bee healed of all his sores, though he were wounded from head to foote? You neede not cloath him now which saith. *When I was naked yee did not cloath me*, nor cast your Garments in his way, as they did, when he came to Ierusalem, but take his Garments and suffer your selues to bee clothed, as *Noah* did, to couer your nakednes. As the good *Samaritane* put him vpon his owne beast, which was spoiled with theeues, and bounde vp his sores when hee was wounded. So Christ *I E S V S* mounteth the faithful vpon his righteoufnesse, & healeth their sins, as though he should couer them with his Garments, whom the world, the flesh, and the diuell haue robbed of their garments, that is, the righteoufnesse which they had in Paradice before the Serpent came: so if wee put on Christ, we are clothed with his obedience, whereby our wickednesse is couered: we are clothed with his merits, wherby our sinnes are forgiven: we are clothed with his death, wherby

Mat. 25. 43

Mat. 21. 8.

Gen. 9. 23.

Luk. 10. 34

This Samaritane dooth not signifie Christ, but yet may be resembled to Christ.

Gen. 3. 1.

*Col. 3. 12.**vers. 30.*

by our hearts are mollified and sanctified, and renewed till wee resemble Christ himselfe. This is the Apostles meaning, to put on Christ, as it is unfolded in *Col. 3. 12*. Where he brings forth all the robes of Christ, and sortes them, and saith, put on mercie, put on meekenes, put on humilitie, put on patience, put on loue, al which before he called (the newe man) So that to put on Christ, is to put on the newe man with all his vertues, vntill we be renewed to the Image of Christ, which is like a new man amongst men. They which labour to bee righteous, and yet beleue that Christes righteousness shall saue them, haue put on Christ as *Paule* would haue them. We are not taught to put on Angels, nor Saints, nor the *Virgin Mary*, nor *Paule* himselfe, to couer our sinnes with their righteousness, as the Papists doo, but wee are commaunded to put on Christ, & couer our sinnes with his righteousness. The bodye hath many Garments, but the soule hath one Gamrent, Euery cloute will
couer

couer our sores, but the finest silke will not couer our sinnes. Therefore when we seeme braue to others, wee seeme foule to God, because his eye is vpon our sinnes, which lie naked, when all the rest is couered, vntill we put on Christ, and then we heare that voice, *Thy sinnes are couered.* And then wee haue that blessing: *Blessed is the man whose sinne is couered.* So we are cloathed and blessed together. Yet this Garment is out of request, too rough for some, too graue for others, too base for others. And therefore in steade of putting on Christ, they put him off, in steed of welcomming him they discharge him, like the Gadarens, that they may keepe their Swine, that is, their beastly pleasures which hee would cast into the Sea. These are like the foolish Souldiors which should haue made Christ their Garment, and they cast lots vpon his garments, and deuided them, and so spoiled them. So do the papists deale with this Garment, they say it is not fit for them, & therefore they breake

Math. 9. 2

Psal. 32. 1.

Luke. 1. 37.

Mat. 8. 34.

Math. 27.

135.

Gen. 3. 7.
and 31.

2. Sam. 10.

Iob. 9. 31.

it and mangle it, and peece it with rags of their owne inuentions: they say it is too light, & not able to beare off the stormes of death, and heate of hell, and therefore choose rather to make themselves Garments of their merites, and their Masses, and their penance, and their pardons, and their pilgrimages: like *Adam & Eve*, which made themselves coates of figleaves, which God destroied againe, to shew that when men haue patched all their leaues of masses, of pardons, of pilgrimages, and satisfactions together, yet they will not couer their nakednesse, nor keep of the heate of Gods wrath, but are like the curtall skirts of Dauid's Ambassadeurs, which hid not their shame. Therefore when we may goe in our masters attire, shall wee scrubbe like beggars patched in our rags? Mine owne Garmentes defile me, saith *Iob*: Our owne Garments, our owne righteousness defileth vs, for what garment, what righteousness haue wee of our owne, but that which like a monstrous cloath, which
had

had more neede to bee washed it *Isa. 64. 6.*
 selfe, then to wipe that which is
 foule. Therefore Christ must make
 vs Garmentes or else when our
 backes flaunte it like Courtiers,
 our soules shall strippe like beg-
 gers. And the Deuils will sporte
 themselues like Cham, to see our na-
 kednesse. *Gen. 9. 22.*

First the Father made vs Garments *Gen. 3. 21.*
 in Paradise, nowe the Sonne makes
 vs Garments in the Wildernesse, nay,
 the Sonne is made our Garment, as
Paule saith, *Christ is made vnto vs*
righteousnesse: that is, Christes righ-
 teousnesse, must bee our Garment, *1. Cor. 1.*
 or else wee shall bee ashamed when
 30
 our righteousnesse dooth not reach
 to couer our nakednesse, but still
 some parte will peepe bare vntill he
 cast his righteousnesse vpon it, and
 then all is couered. As Dauid need- *1. Sam. 17*
 40
 ed no other armour against the Gy-
 ant, then a Sling: so wee neede no
 other Garment against sinne then
 Christ. There wanteth nothing but
 this, to put it on.

Nowe let vs see howe to put this Garment on. Many fumble about it, like Children which had need of one to put on their clothes. Some put on Christ as a cloake, which hangeth vpon their shoulders, and couereth them when they goe abroad to bee seene of men: they can cast on the cloake of holinesse, and seeme for a while as holy as the best, but so soone as they come home, the cloake goeth of, and the man is as he was, whose vizard was better then his face. Thus Hypocrites put on Christ, as many retaine vnto noble men, not to doo them any seruice, but to haue their countenance. Many put on Christ like a hat, which goeth off to euery one which meetes them: so euery temptatiō which meetes them, makes them forget what they hearde, what they promised, what they resolved, and change their waye, as though they had not repented at all. So the common people like your selues, put on Christ, they are zealous, so long as they are in the Church, and beate
their

their breasts, and cast vp their eyes,
like the Publican, when they heare a *Luke. 18. 11.*
sentence which mooues them, as
though they would doo no more a-
gainst that saying while they liue.
But the next busines putteth all out
of mind, til they come to the church
again. Some put on Christ as a gloue,
which couereth but the hand, so they
put on the face of Christ, or the tong
of Christ, but their hands worke and
their feet walke, as they did before,
So many professours of Religion put
on Christ, which call but for disci-
pline & reformation, that they might
get a name of zeale and sinceritie, to
couer some fault, which they would
not be suspected of. Thus euery man
would couer himselfe with Christ,
but they haue not the skill, or they
haue not the will to put him on.
What will you doo then? Though
the Garment be neuer so good, yet
it is not good to them that do not
weare it. For what profit haue we of
the garmets which we do not weare?
they neither keepe vs from heate

- nor colde'. Therefore Paule dooth not bring you a Garment to laye by you for the mothes, but hee biddes you put it on. Heere is the cunning nowe in putting it on. It Paule had taught vs this, then you would hearken vnto him. Well, you shall heare what Paul saith to the putting of it on. First (saith Paule) you must *caste away the workes of darkenesse, and then put on the armour of light*. First you must put off, and then put on: As the Eagles feathers will not lie with anye other feathers, but consume them, which lie with them: So the Wedding Garment will not weare with filthy garments, but scornes like the Arke, that Dagon should stand by it.
- 1. Sam. 5. 8.* If any man may not weare womens apparrell for lightnesse, may he weare the deuils apparrell, and cloath himselfe with pride, with couetousnesse, with enuie, with hipocrisie, with vncleannesse. and when he is like the deuill fit at Gods table? No man (saith Christ, patcheth a newe peece to an old Garment, and wilt thou patch an old

old peece to a newe Garment : God *Leui. 19. 19*
forbad the people to weare linsiey
wolsey, because it was a signe of in-
constancie, but this is inconstancie it
selfe. Hec dooth not put on Christ,
but putteth off Christ, and putteth *Ioh. 19. 23.*
on Belial, which fashions himselfe to *Reu. 3. 15.*
God, and the world too. As Christs
coate was without seame, so they
must be without staine that weare it.
For when a man putteth on faire
clothes, hee maketh himselfe faire
too, and auoideth euery foule thing,
least it should foule his clothes : So
must he which putteth on Christ: for
the finest garment is soonest stained.
Therefore when thou hast put on
this Garment, thou must washe thy
selfe, and picke thy waye, and choose
thy warkes, and handle nothing
that is foule for marring thy clothes,
that is, thou must not thinke as
thou diddest, nor speake as thou
diddest, nor liue as thou diddest,
but remember that thou hast chan-
ged thy Maister, and serue him with
whome thou arte bounde. For if
God

Inde. 9.

God and the diuell could not agree vpon Moses bodye, for one to haue one part, and the other another part, but God would haue all: Much lesse will God agree that the diuell should haue part of the soule, which would not yeelde him parte of the body. Thus haue you heard what you must put off: nowe heare how Christ must be put on. As the Angel taught Iohn

Reue. 10. 9.

to reade the booke when he bad him eate it: so we must put on Christ, as if we did eate him, not as the Papists do in their Masse, but as the meate is turned into the substance of the bodye, and goeth through euery part of man: So Christ and his worde should go from parte to parte, from eare to hart, from hart to mouth, from mouth to hand, till we be of one nature with them, that they be the very substance of our thoughtes and speeches, and actions, as the meate is of our bodie. This is, to eate Christ and his word, or els we do not eate them, but chew them, and when our taste is satified,

Eph. 3. 30.

spue them out againe. Thus we must
put

put on Christ, for the word signifieth, as if thou wouldest put him in, that hee may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, so we must put on all his graces, not halfe on, but all on, and claspe him to vs, and girde him about vs, and weare him euen as we weare our skinne, which is alwaye about vs. Then there shall be no need of wyers, nor curls, nor perriwigges, the husbands shall not be forced to racke their rents, nor inhaunce their fines, nor sell their landes, to decke their wiues. But as the poore mantle of *Eliab* seemed better to *Elisba* then all the robes of *Salomon*, so the wedding garment shall seeme better then all the flants of vanitie, and put euery fashion out of fashion, which is not modest and comely like it selfe. If you will know farther how to put on Christ, you shall see how your texte wil Catechise you in his three names. Lord, Iesus, Christ. The Apostie seemeth to spell out the way vnto vs,
how

2. Kin. 2. 13

how we should weare this Garment. First wee must put him on as Lorde, then wee must put him on as Iesus: Lastly we must put him on as Christ. Thou must put him on as Lord, that is, thy ruler to commaund thee, and thy Tutor to gouerne thee, thy mai-ster to, direct thee, thou must bee no mans seruant but his, take no mans parte against him, but s^{ay}e with the Apostle, *Whether is it meete to obey God or you?* Thou must put him on as Ie-
sus, that is, thy Sauour, in whome thou trustest, thy protector on whom thou dependest, thy redeemer in who thou beleueest. Thou must not looke for thy saluation from Angell, nor Saint, nor any thing beside him. For the name of Iesus signifieth a Sau-
our, and is giuen to none but him, and he is not onely called the Sau-
our, but the saluation, in the song of Simeon, to shewe that he is the onely Sauour, for there may be many Sau-
ours, but there can be put one salua-
tion: as there may be many tortures, & yet but one death. Therefore when
hee

Act. 4. 19

*Iosua bath
the like
name but
not from
God, nor to
that end.*

Luke. 1. 69

Iud. 3. 9.

he is called the saluation, it implieth that there is no Saniour beside him.

Thou must put him on as Christe, that is, a King to rule, a Prophet to teach, a Priest to pray and sacrifice and pacifie the wrath of GOD for thee. For this name Christ dooth signifie that he was annointed a king, a Priest and a Prophet: for man, a king to rule him, a Priest to offer sacrifice for him, a Prophet to teache him, so that hee putteth on Christ as Lord, which worshipping none but him.

Luk. 3. 33.

Act. 3. 22.

Heb. 8. 3.

Mat. 1. 16.

Hcb. 1. 5.

Hee putteth on Christ as Iesus, and hee putteth on Christ as Christ, which worshipping none but him, beleueth in none but him, and heareth none but him. You put on Christ first, when you are baptised: then you were sealed and consecrated to his seruice, so soone as you came into the worlde, you vowed to renounce the worlde and followe GOD: howe manye haue put on Christ thus, and since haue put him off againe, which haue broken

- broken the first promise that euer they made, and were neuer faithfull to God since. You put on Christ againe, when you are called and sanctified, that is, when you cast of the old man, which is corrupt with the lusts of the flesh, the pride of life, and the cares of this worlde, and put on the new man, which is regenerate in righteousness and holinesse to the image of Christ, or likenesse of Adam in his innocencie, for to put on the new man, is to become a newe man, as if thou were borne againe, and conceived of the holy Ghost. Of this *Iob* speaketh when he saith, *I put on Iustice and it couered me*, You put on Christ againe, when you receiue this holyc Sacrament, and are partakers of his body and bloud, that is, the merits of his obedience and passion by faith, which heareth him, as if shee did see him, and seeth him, as if she did feele him, and feeleth him, as if she did tast him, and tasteth him, as if she did digest him, then Christ is become yours and dwelleth in you, and feedeth you with
- Rom. 6. 3.*
- Ephe. 4. 22.*
- Rom. 12. 2.*
- Iob. 29. 14.*
- 1. Cor. 10. 16*

with his grace to eternall life, as the bread and Wine sustaineth the life present.

Lastly, when you haue put on Christ in these three sortes, which is your Garment for this worlde, after you shall put on Christ in heauen, and bee clothed with his glorie, and that shall be your last vesture, which shall neuer weare out.

Phil. 3. 21.

1. Cor. 15.

49.

Thus haue you heard what is meant by putting on Christ, first to cloathe our selues with righteousness and holinesse like Christ, and then because our owne righteousness is too short to couer our armes, and legges, and thighes of sinne, but still some bare place will peere out and shame vs in the sight of God: therefore we must borrowe Christs Garments, as *Jacob Gen. 27. 15.* did his brothers, and couer our selues with his righteousness, that is, beleeue that his righteousness shall supplie our vnrighteousnesse, and his sufferings shall stande for our sufferings, because he came to fulfill the lawe, and beare the curse, and satisfie

Ioh. 3.16.

his Father for vs, that all which be-
leeue in him might not dye, but haue
life euerlasting.

Nowe I haue shewed you this
goodly Garment, you must goe to
another to helpe you to put it on,
and none can put this Garment
vpon you, but he which is the
Garment, the Lorde Iesus
Christ. Therefore
to him let vs
pray.

FINIS.



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